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A N  
A C C O U N T  
O F T H E  
French Prophets,  
And their Pretended  
I N S P I R A T I O N S ,  
I N  
T h r e e L e t t e r s  
S E N T T O  
*J o h n L a c y , E s q ;*

Y one that is concern'd for his Friend : A Lover of Truth, and a Hater of Persecution.

*and they shall say to you, see here, or see there : Go not after them, nor follow them.*

London : Printed by R. J. for Thomas Parkhurst, at the Bible and Three Crowns in Cheapside; and J. Robinson, at the Golden Lion in St. Paul's Church-Yard. 1708.

AN  
ALOCOURT  
OF THE  
French Prophets  
ASPIRATIONS  
IN  
THESE TIMES  
BY TINA  
EDWARD

A French and English Work  
By Edward, Esq.

London: Printed for the Author by J. D. and Son, 1800.

Price One Shilling. To be had at all Booksellers and Stationers.

affliction adT  
and dined with quilling a  
and rider of an abhoved hand  
in oder alhoD mores set and  
moda suadimp used sum to  
**E P I S T L E.**

Reader,

**H**aving consulted by my self and others, (to which End you may see my Letter to my Bookseller at last,) several Ministers, whether *Conformists* or *Nonconformists* it is all one to me, about Publishing Two of these Letters I sent to Mr. Lacy, for of one I had no Doubt, the

pre-

## The Epistle.

prevailing Advice hath been  
that I should do it, to this End,  
that the Serious Godly, who are,  
or have been, Inquisitive about  
these Prophets, may be Satis-  
fied as to their Mission, or  
themselves and Followers, o-  
therwise (for when God is so  
much concerned we have all  
need to be afraid) may come  
off from so Dangerous an Im-  
agination.

## The Author.

THE

Page 13. Line 10. for judging, read juggling.

OF THE

*French Prophets.*

A Bout 40 Years ago, more or less, the Country, where I then resided, was full of Talk and Belief of a Maid posseis'd with the Devil. I was 12 Miles off the Place, and some Sober, Godly Men telling me they had themselves been there, and talked with the Devil. I spake to a Religious Gentleman to go with me to see the Maid, and Two or Three more rid Luther with us. The Maid was above Years of Age, as I guess, but I ask not. I ask'd of her Father and her whether the Report we had of her was true, and they both said it was. After little Time we were in the House the Maid fell into a Fit, not of Shaking, but

of Convulsions, and out of her Throat, beneath her Tongue, came forth a kind strained squeaking Voice, and said, *Will he pray?* I answered presently, Yes, he may pray. *I will pray to God for the Cure of these Convulsions, which I think a Natural Disease.* The Maid belike fell still in such Fits when the Devil spake. I will tell no more of the Dialogue between but after a while I spake a Sentence in Greek, and then in Latin more at large and I spake to this Purpose; That being we were told that this Maid was possessed, and the Country all along as we came believed, and reported it, and we were come there on that Account, I did conjure the Devil (if he was in her) in the Name of Jesus Christ to answer me in Latin, that I might know who was he, and not the Maid, that spoke *Mary*, (that was her Name) all the while I spoke in Latin stood quite still, fell into no Fit, and said nothing. I thereupon turned to the Gentleman, and said to him, *What do you think of this? Is Mary, sure, and not the Devil, that speaks, seeing that now she understands what is said, she hath nothing to answer.*

no more of what I said or did for her Trial, but upon return home I sent to to know my Judgment on Matter, which was this. That I apprehended in regard of the general Behaviour of her Father, and her Friends, of Country, and all that flock'd to see that she was possess'd ; she herself behaved so also, and out of that Imagination did not only frame a Voice, but answer'd something still as well as she did to all that came to her, to talk the Devil.

From this improveable Instance I must say, that when I first saw Two very young Men, which came from the Indies, and One of them falling into Action, (which were to me very small, regard to Mary's, and such as any man might act,) and upon that into Preaching, which was Zealous, and Loud, and vehement, which I understood not, I did not but have the same Conceptio[n] of these Prophets as I had of the others ; that is, I did conceive that upon their seeing and hearing so much as they had, in their own Country, concerning these Inspirations, they came to

believe the same of themselves, that they also are inspired, and by Force of the Fancy exalted, they were enabled to that Preaching, which otherwise they durst not undertake. Having now the Apprehension, and continuing in it, made a Visit to my worthy Neighbor Mr. Lacy, who in my talking with him unawares fell into a Fit, with Agitations more strong than the Young Man and sometimes frightful, which move me much, and so grieved and trouble me, that I wrote him this Letter.

## The First LETTER Mr. Lacy.

Mr. Lacy,

AS I have had, and have a true great Value of your Sincerity for Publick, and for Reformation, and do Good, so have I now a Sorrow and Grief of Heart upon my seeing you left in Fit. I observed in what you have written that it is the Method among you,

Persons are some Weeks or Months under Probation by such Agitations before they come to Speak. Alas, Sir, what Dispensation is this with which the Quakers began, and left? Alas, that a Person of such Reason in Discourse and Writing should think that to be transformed into a Brute for an Hour or more should be the Way to become a Prophet. Oh Mr. Lacy, Mr. Lacy, I am offended, and God I think offended, that when his Gracious Spirit descended down on Christ as a Dove, you should be for bringing him down as a Vulture, to tear and shake you in Pieces, in the Communication of it to you.

And what are these Agitations, or Convulsions? And from whence do they come? It is a Question among the Physicians, an Imaginatio creat Morbos? Let the Question be turned hither, and I am perswaded in the Affirmative. Here is Example and Proof of it. No, but (say you) this is above Nature, and must be from some Spirit, and that a Good Spirit, or a Bad, that is, from God, or the Devil. I deny the Argument, it is from a Man's own Spirit, possess'd with Imagination.

nation. The Force that is in Imagination, as to the Effect it hath upon a Man's self, and upon others, is so great, that what is true will not be believed when it is told. And it is from such a Faith, not Historical, or Justifying, but that which consists in a strong and peremptory Imagination, that Miracles are wrought. Oh that Mr. Lacy had never been drawn in to see others in these Fits, and hear their Sayings, for then would he have continued to look to his Affairs as a Wise Man, and served his Generation as a Godly Christian. As one gapes, seeing another gaping, and as one Grape does livorem ducere from its Fellow, so does a Man strongly impress'd by his Sight of these Men in their Fits, fall into the same, even when he knows not how, by a kind of Irresistible Imitation.

As for that Glorious Time some studious Divines do expect to come to pass, with the Destruction of Antichrist, and Calling of the Jews, which we were speaking of, I acknowledge it very likely (if it be at all) to be by this Means, The pouring out the Spirit from on High in a more plentiful manner than on the Apostles

sties at Pentecost, that being, as it were, the First-fruits to the Harvest behind. But I desire you to consider, that besides that other Divines do question this Glorious State, and say the Jews are Call'd already, so as there is no Coming of Christ more, but at Judgment: Yet, supposing it to be, it does not follow that these Persons are the present Men, inspired of God, as appointed to that End, unless something did appear of the Jews like to be converted by them. And what are the Jews in England to the whole Body of Israel that at that Time are to be saved? For you then, or them, to believe this, seems to me meer Enthusiasm, and I wish to God Mr. Lacy was come off from them.

Your Grieved Friend,

and Humble Servant,

*John Humphrey.*

This First Letter of mine I wrote before I saw any thing but these Agitations, or heard anything yet of these

these Prophets, which I believed to be beyond Imagination ; and therefore I turn'd this Letter into a Paper, with some Additions, and printed it with this Title ; *A Warning and Advice for them that go after these Prophets, to take heed, lest they fall into Fits as they do, and others have done, by often seeing, and continuing among them.*

That there is an Efflux of Spirits, Particles, or Attoms, from one Body to another, is undeniable, in Fevers, and Infectious Diseases. And seeing there are such Spirits Immortal as Material, why may we not conceive an *Effluvium* of some Immortal Spirits from the Mind of One Man, as of Material from the Body ! And as the one prevails to the affecting another's Body with these Fits and Agitations, so may the other to the affecting the Soul with the same Passions, Belief, and Imagination.

But since this Printed Paper, I hearing from a most Credible Person that Mr. *Lacy* had an Inspiration at *Chelsea*, and spake it in *Latin*, and yet told him he could not speak in *Latin* before, nor had read a *Latin* Book this Six and Twenty Years

ars, which therefore appeared to him  
ove Imagination, I became more in  
doubt about the Matter, and thought  
od on further Reason to write these  
wo other Letters.

## he Second LETTER to Mr. Lacy.

Mr. Lacy,

Was told Yesterday of a Letter come to  
Town from you, or somebody with you,  
that the Gift of Tongues is come among you,  
that you expect the Gift of Healing  
follow, which appears also in your  
Book.

For my part I keep in my Mind those  
Words of our Saviour, If I do not the  
Works of my Father, believe me not:  
In which Text, and your Book, I conclude,  
if you have not the Gift of Healing  
added to your supposed Gift of Tongues,  
it is my Duty to be suspicious of you,  
I believe you not: But if you have  
Gift also, I will pray God not to be  
offended

offended with me, to bespeak your Leave  
bring one to you, upon whom to Exercise the  
Gift.

There is a Tabernacle belongs to the  
Church, (as you know,) near my House &  
yours, where the Clark is a Blind Man,  
well known to all the Parish. It is a kind  
of Miracle already that this Man supplies  
that Place, and does all things as punctually  
as if he saw. Now if I may bring this  
Man to you, and he be made to see, then  
will a true Miracle be wrought, and  
Exceptions so prevented, as we may see  
our Lord's next Words following, But if  
do, believe the Works.

Your Neighbour,

Friend and Servant,

*John Humf*

# The Third LETTER to Mr. Lacy.

Mr. Lacy,  
 bear that since you have been Abroad,  
 there is One among you has been taken  
 and, whom you cured: Another's Limbs  
 are taken, whom you cured: Another  
 monstrously swell'd, whom you also healed.  
 Diseases came, and were gone in a short  
 time. I hear also that you standing with  
 your Feet together, was yet suddenly at the  
 corner of the Room, and accordingly back  
 again, as imitating Christ on the Water.  
 You intend to Print a Narration of these  
 things, (which also I hear,) I must advise  
 you, as a true Man, to beware, lest People  
 these are all Præstigiæ only, which will  
 lose you.

Look you, Mr. Lacy, either you have the  
 gift indeed, or not. It is the Lord, and  
 I, knows. If you have it not, cease,  
 off, return to your self. The Preface  
 our Cry from the Desert, and your honest  
 style to your last Book, will excuse, if not

commend you, with the compassionately Wi  
But if you are indeed led by the Holy Sp  
I do again supplicate the Almighty, not so  
offended with me in my advising you to su  
to him for Order, that the Clark of our I  
bernacle who is Blind may be brought to  
you, and if by the laying on of your Han  
and Prayer he returns seeing, and remain  
so, then shall this Parish, and from thence  
the City, and from the City the Nation, u  
derstand and be convinced that there is a  
true Miracle wrought, so that others may  
come to you also for Healing, to the  
abounding Benefit of the Sick and In  
potent, and the Glory of the Omnipot  
God.

And then may such among you as have  
Gift of Tongues, and are fit to be sent,  
to the Nations and Preach, Repent, for the  
Kingdom of God, the Fall of Antichrist,  
the Calling of the Jews, the New Heaven  
and New Earth, and all the Glorious Ti  
the Scriptures speaks of for Peace and Ri  
tuousness to Reign on Earth, as you expe  
is at Hand.

Since my writing this, I hear that se  
of these Prophets have told in their Inspi  
tions, that Sir Richard Buckley, who

crook

crooked, shall be made strait, and that himself believes it. Do you believe the same, Mr. Lacy? If you do I shall be glad, because then I am in hope of your Recovery, for when you and he come to see it like never to be, you may both come again to your selves. And yet, if it were so, seeing there are some crooked that have been made strait by Art, there would be Doubts and Suspicions still of Folks, of some judging among you; but if this Blind Man be made to see there would be none. Do something that may tell itself to all, without need of telling by you.

Your Faithful Neighbour,

Friend and Servant,

*John Humfrey.*

That there is much, and the most lies in Imagination, as to what these Prophets do, I do yet verily believe; but whether there be nothing but Imagination in it I must confess I have cause to question, in regard to what I have read in

Mr.

Mr. Lacy's Inspirations, and what I have heard and mentioned in this last Letter, not forgetting the known Message brought by him to my Lord Chief Justice Holt; *Go to the Lord Chief Justice, speak to him boldly, and tell him, I will have a Nolle Prosequi for my Servants, or else I will take him from his Seat, and from the World in a short time.* There were some more Words, but these, as near as I can remember, for his Lordship shewed me the Paper, and I knew Mr. Lacy's Hand. My Lord ask'd him his Name, said to him, he should have gone to the Attorney-General, and that he would lay up his Paper. I, upon my Lord's telling me this, proposed to his Lordship's Consideration, whether we might not gather from thence that this Message could not come from the Spirit of God, because he came to him with it, seeing by that Saying of his I perceived it was not in the Lord Chief Justice's Power, but in the Queen's only, to grant a *Nolle Prosequi* to any. My Lord assented to the Inference. If the Wise Omniscent Spirit of God had inspired the Message, he would have sent him to the Attorney-General,

General, which is the way of obtaining it.

Of the great Prudence otherwise, Worth and Serious Godliness of my Neighbour, I must still bear Witness; but how far Satan may be permitted in his Operations on the Mind or Fancy of a Good Man, as upon the Goods and Body of *Job*, whether out of Mercy or Judgment to him, the Counsel of God as to both is so deep that no Mortal can determine: But that a Good Man, a Holy Man, (as Mr. *Mason* of late,) who is Sincere, and hates all Imposture or Hypocrisie, may be deluded, and others thereby Misguided and Abused, there is no Question.

As for the many strange Things Reported to be done in the *Cevennes*, I have been apt to believe the most of them: Only for such as seemed to me incredible, I imagined the Narrations thereof as is usual, to be something more than the Things were. But it is to be considered, that the Protestants there are under Persecution, so as many Backsliding among them had need of Recovery, and all that stand have

have need of Support by Preaching, and such Means as they have not, but by these Inspirations, wherewith many have been so animated, as to suffer Martyrdom for their Religion, to the exceeding Glory of God : But in our Kingdom, where the Higher Powers are Protestants, and we have all Toleration, it is a Question how these Men can act in Faith, or we believe it agreeable to the Wisdom of God, to send such Prophets and Inspirations among us, where there is no such Fruit to be expected.

The Story of *Clavis* Preaching in the Fire there, and one of our Prophets here throwing himself down Seventeen or Eighteen Stairs, and took no hurt, though he did it several times ; and of another, who in his Inspiration fell upon a Prophetess inspired too, with all Violence beating her on the Breast, striking, stamping on her, and kicking her, using some such Words, *Thus shall it be done to the Whore of Babylon*, and yet the Woman rose and felt no Pain; these Stories were parallel, or Matters of the same Nature in my Opinion. It

one was Appearance only, and  
ceptio Visus, so must the other I think  
; and both indeed I count were so.  
whether this Deception was caused  
a good Spirit or a bad I neither  
nor dare avouch, but say this only,  
these Men here have acted by an evil  
rit, then was Claris there, if Claris  
acted by a good Spirit, then are  
se so also. So I think, and some may  
nk otherwise.

That such things are Appearance, it  
ertain, and that they are Appear-  
e only, is true also: For the Per-  
become as they were as soon as the  
w is over. And as for this Sign of  
lon's Destruction, the Shew hath  
Twice acted, for Two of these  
phets being in an Extasie together,  
ore lately also,) one of them fell  
the other, as that before on the  
phets, with greater Fury; for he  
not only throw him down, strike  
trample on him, but pull'd out his  
e, as if he would cut his Throat,  
the Man thrown down lyes under  
sweating, so as the Ground seem-  
ever with it, and yet the Sign made  
D out,

out, they arose (as the Woman before without any Harm.

We Read in Scripture of some Signs shewn by true Prophets, whereof these are but a strange Sort of Imitation. But we Read also of Zedekiah making Iron Horns to push the Syrians, who the Syrians pushed them: And this was the Suggestion expressly by an Evil Spirit, which yet seduced a Hundred of them at the same time.

Upon this double-shown Narration I cannot but remember a notable Story. There was one Zytos, a Magician and the Chief one belonging to Wenzlaus, Son to Henry the Fourth, Emperor who Marrying the Duke of Bavaria's Daughter, the Duke willing to please his Son-in-Law, that delighted such Feats, did industriously send the most skillful Conjurors he could get, to shew the same at the Wedding. In the midst of the Rare Illusions shewn by the Duke's Magicians, Zytos came in among them, and having his Mouth cloven from Ear to Ear, he took the Duke's Chief Conjuror,

ning at the Head, swallows him up  
he came to his Shoes, and they  
ng dirty he spit from him; and  
ing done so, he goes wallowing to  
great Fat of Water set there, and  
ds the Man downwards, whom  
n he brings back all wet to shew  
n to the Company, which caused  
ream Laughter, while his other  
ows seeing this were quite cowed,  
would play no more.

tell this to shew how things may  
ear what they are not. I tell it not  
make a Zyno of any Person engaged  
in these Prophets, nor yet to discover  
chery among them; but verily there  
ne kind of being bewitch'd that the  
stle speaks of to the *Galatians*, that  
best of them are liable to. *O ye Foolish  
tians, who hath bewitched you?* This  
only Mens being bewitch'd, or de-  
ed in their Opinions; and there  
none (as I believe yet) can be  
bewitch'd than these Prophets in  
one Opinion, that whatsoever they  
k in their *Inspirations* is from the  
nt of God.

If they shall say they may be under Inspiration, yet add something of their own to what is dictated by the Spirit, for making a Loop-hole to come in when any thing is spoken amiss, foretold that comes not to pass, they betray themselves, and their Credit gone.

As for the Inspirations then of my Neighbour, (I speak of this first Book of them,) it is fit I should have looked them over, and I will make only Two or Three Observations.

In Page 13. I find these Words, *I will certainly pour my Spirit on all Flesh; will leave none on Earth but them that have it.* These Words I took to be the dreadfulest Passage in the Book, I therefore Interpret it. By those that have not the Spirit, he must mean what the Apostle means when he saith, *He that bath not the Spirit of Christ hath none of his.* St. Paul means not the Miraculous Gift which these Prophets supposed to have. And as for that general Destruction they do so often threaten to fall on the Wicked, or those that do not Christ's, we may believe it to be

true, but understand it right, that is, at the Day of Judgment. The Tares and Wheat must stand together till the Harvest, and the Harvest our Saviour says is the End of the World.

In Page 54. I would that Men should depend upon the same Authority for explaining the Scriptures that they do for the inditing them. That is as much as to say in the same Place the Spirit only must interpret as dictate them. I might add divers Passages where he speaks against Learning, as that which corrupts and confounds true Knowledge. *O ye Dumb Teachers,* in one Place, and *O ye Learned Doctors,* *Sucklings shall teach you,* in another. There may be indeed something of God and Good Use made of such Sayings, if they be well distinguished, and carefully stated; but when my Neighbour comes so near, if not quite home, to the Quakers, I must tell him, that when the Apostle hath told us that *God hath set in his Church* (and so as to continue) *Pastors and Teachers,* and such have hitherto Preached from Study, the Study of the Scripture, my good Neighbour, and all the Quakers together, must not think they

they shall be ever able to remove them, and place in their stead those only that can Preach by immediate Revelation.

In Page 90 we have an Inspiration in Latin, and these Words therein wrote with his Eyes shut in English, *This shall begin sensibly to you in Two Months.* I have read the Latin Twice or Thrice, and I have got others to read it, and ask'd what that is which is to begin sensibly in Two Months? Some wonderful Spectacle there must be; I should believe it the Shechinah, if he was really inspired: But when the Twelfth of September comes, which ends the Two Months, and no such things appears to Mr. Lacy, so as he can make no more of it then than his Readers can now, his shut Eyes I hope from thenceforth shall be opened all together. So I may hope, but God knows. I must add, he also himself by this time knows, for the Two Months since I wrote these Sheets are over. For my Censure then of this Book, it is this only I will say, there are verily great Parts shewn, and great Piety,

ty, and many Heart-moving Sayings in Mr. Lacy's Inspirations, but they would be better exercised out of *Extasie*. Not that I am ignorant of the Apostle's Precept, *Despise not Prophesie*, but I remember also the next following Verse, *Prove all things, and hold fast that which is Good*. I infer from hence, that supposing what these Prophets speak be of God, and true Prophesie, yet are we warranted hereby to examine things, and forbear our Compliance to what they require, till we have tried and proved it to be good.

There are some Conjectures have escaped these Prophets, which were taken for Prophesies, but having time set they have failed. The Lord is still Good, though Men Presage Evil. This grand Prophesie above all, of some extraordinary immanent Judgment on the City, the time set whereof, though controverted, I understand to be passed; which, seeing no Repentance is more visible in the Nation than us doth be, does bring to my Mind these gracious Words in one of the Inspirations of Mr. Lacy himself, Page 29. *Ken  
your*

*your selves shall stand amazed at my Mercies  
to this People.*

The wonderful Threats which they bring, notwithstanding some such intermixed Words, in the Name of God, are enough to make *themselves*, if not the World, to tremble at the Presumption. When a Prophet speaks in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the Prophet hath spoken it presumptuously: *Thou shalt not be afraid of him.*

Three Prophesies of theirs I remember from the beginning; One is, That the great Things foretold by them, as the Fall of Antichrist, and the like, are to come to pass within Three Years, Mr. Mede, and Dr. Whiston lately after him, have calculated the Time to be in the Year 1716, but these in the Year 1709. Those that live Three Years may judge which are rather to be believed, these that speak from their own Spirit, or those from the Revelations. A Second is, We shall have greater Victories in France, or over Pharoah, this Year than

the last. I have been much pleased  
in the Hopes of this, and need not  
yet despair, if it please God. It was  
Sunday, Aug. 24. it was gave out in  
Inspiration by One of these Prophets,  
That the King of *France* should be  
throne, and submit to our Queen ;  
that he that comes in his Room  
will be a Protestant. There was great  
talk at this Time to a Day after, about  
*London's* being taken, and consequently  
France like to be subdued, and this prob-  
ably might tempt the Believing Maid  
of his Prophecy ; I wish it may prove  
the Imagination. A Thrid Prediction  
is, That *Rome* should be swallowed  
with an Earthquake. It was told  
by One of the Chief Followers of  
the Prophets, as what he heard and  
believed ; but I shall believe it when I  
shall hear *Paris* to be dreadfully afflicted,  
*Calais* thrown to the Ground, and  
*London* reduced to Ashes ; or when I  
shall see the Blind Clark in my Letter  
ende to have his Sight, which I have  
posed to Mr. *Lacy* for this End, that  
Eyes may be restored when the  
Lids remain shut ; to wit, that when  
one finds indeed that no such Miracle as

that can be wrought by him, and certain of his Predictions failing, he may himself become undeceived by his own Non-performance. For if nothing real appears of a Diffusion of Gifts and Graces immediate, and of Signs and Wonders judicial from Heaven, (and that such, I must put in, as are convincing, or true Miracles,) the Errors of believing them will soon vanish, as this most honest Gentleman has himself fore-prized in his discreet Preface to the *Cry from the Desert.*

Before I go farther my Reader may ask me for the Letters or Letter I have from Mr. Lacy in Answer to mine; but I have none, and the Messenger forbids to bring any more from me; which I think not so well, because I might propose them some lesser Cure, if they had not Faith enough to seek God for a great one. I must be even therefore with my Friend for his Refusal of my Letters, by printing these I have written and telling that this Blind Clark was born with Eyes, but having the Small-Pox half a Year, or Three Quarters old, lost his Sight thereby, so as he knows what Colour means. This Person be-

the Parish, and eminently known, I  
ought a fit Object to be offer'd for  
aling, if these Prophets have, or shall  
ve, that Gift. *Thy Commission is sealed,*  
*I shall be deliver'd thee in a few Days:*  
*Thou shalt have, my Child, the Gift of Heal-*  
, Book, P. 37.

There is a Gentleman in the Country,  
out 30 Years of Age, my Wife's Ne-  
ew, who falling from his Horse, when  
Child, hath his Lower Limbs defective,  
this Person his Eyes, so that he is fain  
be carried in his Man's Arms, and I  
ought to send for him to *London* if I  
in earnest such a Gift; but I held it  
dent to see (if I might) a Trial first  
this Blind Clark. I did not make the  
posal, and send these Letters to Mr.  
, without applying to God first in  
and Dread of the Divine Majesty;  
I sought not to them as Physicians,  
as Men perswaded that the Almighty  
it of God could heal a Man whose  
it was taken away by a Defect in his  
ancy, when Christ we know healed  
that was Born Blind. Alas, that this  
old be ill taken! I did not indeed  
ntly understand, that though they as-  
E 2                          surely

suredly expect such a Gift, so as who  
they have *Order* for it, there shall be  
Liberty for Blind and Lame, and a  
whosoever are diseased, to be brought  
to them for Cure, (and then may they  
have Order for this Clark with others  
and if they be the Prophets of God  
they may believe he will own them  
it,) but they have not yet that Order.  
And *Paul* we know would not have  
left *Trophimus* sick at *Miletum* if he could  
have healed any, whom, and when  
would. I am not therefore for offering  
these Men, but I am for preventing  
the Nation's Offence in the Disappointment  
of their Expectations of Health  
from them, till we see they have such  
order that a true and unexceptionable  
Miracle may be wrought. It is here I stand  
according to my Second Letter. If they  
do not such a Work as that, believe them  
not; if they do, believe the Work. When  
Christ did his Miracles there were some  
that might believe he did them not, and some  
that they were not true Miracles; and some  
was but a Sin against the Son, which  
might be forgiven: But when they  
believed them true Miracles, and yet  
per-

phemed him, and maliciously attributed them to the Devil, this was the Sin against the *Holy Ghost*. Let us take heed of that, and of all Malice to these Men.

I am not then for ridiculing, or laughing at the threatening of God's Judgment on the City, or on the Nation, unless we repent; for Repentance is a good Thing, and it is good for us to call on one another to Repentance; and Christ's own Words says no less in effect, *That if we repented not we shall all perish*. But here is that I question, and wonder at, the Boldness of these Men, to set and particularize the Judgments; Thunder, Lightning, Earthquakes, Destruction of Buildings, Sudden Death from Fogs and Vapours, Destroying Angels; and more particularly in some of their Inspirations they have told of certain Persons, and their Number, that shall be openly named before the Judgment falls on them, that every one may know it comes from God. This is the Point then at the bottom, whether that which they call Inspiration be not really their own Fancy only, Imagination, or Delusion? I ask moreover whether we are not bound, for  
fear

fear of the Sin of believing in Man, to think so, and no otherwise, until we have some Divine or Reasonable Conviction to the contrary. *Believe not every Spirit, but try the Spirits whether they be of God.*

It may indeed be put in our Creed, That God is faithful, and will not deceive and abuse us; and that if these Men be his Prophets, sent of him to declare what he is about to do, they shall have such Gifts as to do no less Miracles than the Apostles did, but greater, because harder Work is to be done, the Overthrow of Popery, the Converting the whole Body of the *Jews*, when the Apostles did Convert few of them, and the bringing down the Tabernacle of God from Heaven to Men. For these Ends do these Prophets really expect, and fully believe, they shall in time, and short time, have Order for such Works, (especially for Healing,) as they shall do openly in the Streets for all to be convinced, though many will be so wicked, as the *Jews* and *Pharisees* were, that when they know and believe the Miracles to be of God, they will yet blaspheme them,

hem, and say they are of the Devil; and this is a Sin, not only against the Father and the Son, but against the Holy Ghost, which shall never be forgiven in this World, or that to come.

And here now is an Interpretation of the grievous Threats of a total Destruction of the Wicked, so often repeated by these Men, which I make for them, by Inspiration, as much for ought I know as they have; and if any of them should make the same, it may be believed to be so. However that be, there is one thing I am assuredly told of, that pleases me well, which is that in one or more of the Inspirations of these Prophets it hath been declared that the Miracles shall come before the Judgments. God will warn, before he strikes: I will now set my Foot on this, that until the Miracles be come, and such as whereby we are convinced they are from God, (to which End I sent my Two last Letters to Mr. Lacy,) and then unless after Conviction we do blaspheme, and attribute them to the Devil, we are safe from their Threats, and cannot yet judge of

of the Men, whether they are indeed true Prophets, or deceived in their Imaginations.

As for my good Neighbour, if he was angry at my Letter it is a small Matter, or if Men be mocked it is a small Matter, but God must not be mocked, who, if he give this Gift to Mr. *Lacy*, he will be but confirmed by my Doubt, and others Exceptions, and cease to be displeased, seeing it turn so much the more to God's Glory, and designed to that End. But if he finds at last the Gift or Order not given, he may have occasion to be humbled, but not offended, with Heaven or me, and so sit down quietly, and have done.

And this I am perswaded, if it come to be so, (which I may believe, and he otherwise,) that those who are his nearest and best Friends will be ready, and have Cause to Bless God, to see him return, to himself, to his dear Wife and Children, to his Attendance on God's Publick Ordinances, to his Private Devotions, to his constant Praying and Instructing of his Family, to the prudent Management of his Estate, and the World.

worldly Business, and to the serving Generation, in seeking Reformation, and the Welfare of his Coun-

If Mr. *Lacy* had not exposed himself so far as he has done, I should have been far from exposing such a Gentleman, whom I am sorry for, as apprehending him plainly deluded and misguided, but sincerely and zealously aiming at God's glory in what he does. And seeing perhaps he may still be offended at my publishing these Letters, I do appeal to his Friends, and the whole Nation, in my Publishing them, with a clear leave to judge between us, and to blame me if I have not done what becomes an honest Neighbour and plain Friend to do, and truly sought his proper good. That is to say, that by my taking this Course to shame him, (if I can,) and those few Eminent Persons who will not keep with him, out of this plain *scientia quoad hoc*, which they are to be in, and give Occasion also to the people who are their Followers, that upon examining Things, and finding them to be Delusion, they may Desert them,

leave Hearing them, and go again to their own Ministers, I do him the most friendly and engaging Part can be done him in the World.

Alas, that so many simply honest Folks should have ever been drawn into follow these Prophets. Two things have done it, one is *Fear*, a Fear of their Threats, they telling still that shall be destroyed that believe not understanding it of believing them what they say, supposing it from God. The other is *Hope*, that in receivin their Blessing they shall be preserved. O the Enchantment of such Word and Abuse of People! I would ask the chieffest among them what Proof they can bring for such Two Things, that all shall be damn'd that believe them not to be true Prophets, and that they have Power by their Blessing to save any? Is there any thing to be said but that they fancy so, they imagine and what they fancy or imagine they utter as dictated by the Spirit of God. If these Men were Impostors, and believed not themselves, and yet say such things in God's Name, they did

erve the heaviest Punishments ; but they do really believe themselves, and are no Impostors ; and we cannot say they are Jesuits, or Jesuited without wrong ; and we must resolve therefore they are deluded, whether by Satan or one another, it is still Delusion, and they are to be pitied, so as the true and proper Punishment for them were only at their Hearers and Followers should exercise their Reasons , (as I said but now,) and finding it so, they should let them alone, leave Hearing them, and no more after them.

This I speak though, upon Supposition, that this good Friend is indeed deluded, which I yet believe for all I know hitherto to be done : But if I shall see a true Miracle to be wrought, such as the Cure of this Blind Clark, and my Wives Nephew before mentioned, would be, and no false Doctrine taught, or Wickedness designed by them, then let me be accounted an Infidel if I believe so any longer, and am not with them in the Praise of God, that hath given such Power to

To sum up all, here are Persons supposed Prophets, whom I believe faithful Servants of God, but think them deluded. They believe that they have, or shall have, the Gift of Healing, as the Apostles had. If they shall now go to God in Prayer for Order, that I may bring one or Two (I have named whom, that are Impotent, to them, and they shall be made Whole, so as I am convinced, and all besides that see or know it, that a true Miracle is wrought, then shall God thereby own them for his Prophets, and I shall own them. So long they have no such Order, it is plain that for so long God does not own them as to this promised Gift, and so long as God does not own them, I do not own them. I will own them to be good Men and true Christians, but I will not own them to be his Prophets, and true Prophets, till then. \*

But it may be these Prophets, or some with them, may say to me, that there are such things done by us already as are above Nature and Imagination, and therefore they be of God. To be plain then, there be such Things done as you

but my self not seen, I do say that they may be of God, or they may be Satan's Devices; which, because they are no openlier, and no greater, may be suspected and presumed too, if you can do no other. When one of your Prophets has in her Extasies Once or Twice made Discovery that an Evil Spirit was among you, and one of your Prophets thereupon has gone to Prayer, and thereby driven or exorcised it away from you, why may not another Spirit or Spirits undiscovered be yet busie witht you, and though you know it not, still delude you? If such things you tell done were or are of God, God is infinitely Good and Omnipotent, and we may believe in him, that if you be indeed his Prophets, he will own you so, as to do that by you as cannot be done but by the Almighty: But supposing them to be of Satan, (I do not say they are so it is only God knows) though Satan can transform himself into an Angel of Light, and do feigned Miracles, he shall be never able to restore the Blind Clark his Eyes, or the Gentleman his Limbs, whom I have

have proposed for Cure to you ; so that if we hear from you that you have Order once, that we may bring them to you, and see the one to Walk, and the other to have his Sight, then shall I know that ye are truely his Prophets. We may desie Satan for ever doing such a Work. *Then Jesus said to him, get hence, Satan, for it is written, thou shalt Worship the Lord thy God, and him only shalt thou serve.*

If you say that the Men have not Faith for such a Work, that is but a Shift ; for to come only to you, or be brought for Healing upon Hearing, and much rather upon Notice given from you, that you have the Gift and Order to do it, is Faith ; and no more Faith can reasonably be thought to have been in the Multitudes (as to every one) that were healed by Christ, when it is said he healed all (without Exception of any) *that had need of Healing.*

And whereas it is said, that Christ could not do but few Miracles, or heal few of their Sick in his own Country, because they had not Faith, the very true Meaning I take it is, he *could not* because

because they had not this Faith, to come  
to bring them to him to do it. As  
for a farther Faith, if he called for it  
we might, because as we believe in  
God, we are to believe in him: But as  
for his Apostles, we find not that they  
required of any that came to them for  
healing to believe they could do it, as a  
condition of the doing, because they  
rought not in their own, but his  
Name. I will add, if these Men  
believe that God will own them for his  
Prophets, by giving them Power for  
my Cure, they may be certain of this,  
that if they shall work the Cure, God  
will give the Person that comes to them  
or the Cure that Faith, whatsoever  
be, that is necessary to it.

To conclude, there are Observations  
and Exceptions made against these Pro-  
phets, and their Sayings, by others; and  
many more might easily be made, but  
these are all but as the *Flying Blows* in  
the fighting of Cocks, when I, in my  
proposal, am come to *Spurring Blows*,  
and indeed the very Neck Blow lies in  
this: If these be God's Prophets, I do  
expect

expect he will own them, and give them Power for doing this very thing, or never any true Miracle at all, as being not his Prophets indeed.

When the People ( we know ) were in Doubt whether God was the God they should serve, or *Baal*, *Elijah* proposed such a Thing for a Sign as could not be done but immediately by God, and he did it for the manifesting himself to be God, and *Elijah* his true Prophet. Seeing then we have those that conceive themselves true Prophets, as *Elijah* was, and believe they have the Gift of Tongues and Healing given to them, and that they and we both are all to believe that if they be God's Prophets he will own them, the Proposal of such a Cure to be wrought, as can be done by God alone, (being some Miracle unexceptionable) is the Way, and only Way, to know that they are so, or recover them from that false Imagination. And all the People answered and said, it is well spoken.

# Letter of the Author to the Bookseller, after he gave his Copy to him to Print.

Mr. Parkhurst,

Here are some of my Brethren have advised the forbearing or protracting Paper concerning these Prophets for Reasons, because by Opposition they think they may encrease the more, and by ing them alone they may the sooner come to nothing: But these Brethren are so Old as I, nor have thought so long the Matter. For God, (I humbly think,) hath preserved my Understanding its Strength to this Age, for my service my Generation as well as I can, and particularly for this little Work, (yet of great Concern,) to which I believe I am directed as one he sees proper for it) by him. Acknowledge the Lord in all thy Ways, and he will direct thy Steps.

The Quakers at first had such Agitations, and high Pretences, as these Prophets did when those Appearances vanished, the Preaching still remained, whereby they are grown to so great a Sect as they are throughout the Nation. These Quakers late are become so moderate, that though they believe they have the Spirit, and Preach by it, yet they say they have only according to that Measure as is given to them variously by God, and they will acknowledge they have it not in so high a Measure as the Apostles had: But there are Prophets risen up that pretend the highest Measure, even to such the Apostles had, and consequently to such Gifts as that of Tongues and Healing, as they have, and therefore if we take them in this Nick, that is, while they are under the Conceit and Expectation, and put them now to the Trial, so as they may come to find themselves deceived in their Imagination, there is then some Hopes of the and bringing this Delirium to an end. Whereas if we stay till these Impressions and Fancy of theirs are over, and it think it sufficient Proof of the Spirit being poured upon them, so long as they pre-

each by it, then are they like, as  
well as the Quakers, never to have  
me.

As for my opposing these Men in what I  
have done, it is such that there is no  
far from it of the Effect mentioned; for  
at which I propose to them, or seek of  
them, is this one Thing only, a convincing  
Proof of their Mission from God. If they  
give me this, I shall own them for his Pro-  
prietors, and what can they desire more of me?  
If they do not, they answer not what I pro-  
pose; To answer my Proposal they must do  
this Thing. If they cannot do it, and be  
honest to confess it, they are put to Si-  
lence, and nothing else as to me is to be done.  
I advised for letting them alone then, if my Advi-  
ce do mean by it, the not persecuting them;  
they agree to it. Persecution always raises  
envy in People, and it would bring in many  
Enemies to them: But if they mean by letting them  
alone, that they should go on as they do,  
without saying any thing against them, the  
service is perillous, for by this Means who  
tell to what such a New Sect as this is  
to grow? This is certain, that those  
who are inclined to Enthusiasm, will be all  
run into that Party that pretends to

the highest Measure of the Spirit ; and when such Numbers flock into them already, and Twenty new Persons fall into Extasies in one Week, what may at last this Deluge come to ? While the Waters are at lowest we may pass the Brook, perhaps with the Feet unwetshod ; but when they are risen it will become a River, which we can never get over.

Here is a Dispensation now, ( as some call it, ) which is a strange one, and whether be of God, or not of him. If it be of God it will be good for us, and we may join with it : If it be not it is dangerous ; and the more it waxes great, the more dangerous. The Encrease therefore ( so far as we can see ) is to be prevented, and if it be it must be by Means. Some Means I hope my Brethren all will allow may be used to that End. There are certainly against the Progress of it, and if Means be used, and not mine, let us stick to it, and beware lest there arise a greater Danger than this in the Sect itself. For there must be Laws made for their Restraining which Punishment follows, when is Toleration in Danger, the Bulwark of the Law. For if these Men that declare against all the Doctrine, and preach Protestantism also

ther, are not to be tolerated, how shall the Quakers that went new Principles, and forsake the Two Holy Institutions of Christ's Sacraments, be tolerated? And if they may not be, how shall Anabaptists and others, (without naming more,) be? There are politick Men, hot Spirits, and high for the Church, that will be ready upon the Occasion to cry up Uniformity, and undermine our Liberty hereby, if they can. Let my Brethren then of the Ministers, whether Conformist or Nonconformist, that would not have their Ministry forsaken by the People, as the Doctrine only of Men, to follow that of the Spirit only in these Prophets, join with me in this Appeal, even to these Prophets themselves; and let those among them who are God's faithful Servants (though mistaken) call upon God from Morning till Night, or fast Three Days together, to obtain an Order for their shewing a Sign of his Approbation of them by such a Miracle, as being a true Miracle the Devil himself cannot work, and such a One or Two (as I believe) I have proposed; and if God hear them, and grant it, we shall receive them as his Prophets, and bless God, in hopes for the many Diseased and Impotent like to be healed:

healed: But if they are not heard of God, and find themselves not owned of him for such, it will be time for them to desist, or the People to leave following of them, which will come to one. And God forgive my Friend and worthy Neighbour, Mr. Lacy, this great Sin, (but not against the Holy Ghost, for there is no Malice in it I believe,) in speaking whatsoever he hath, and should not have spoken in his Name, through his still abiding Faith in the Blood of Christ Jesus. O Lord, lead him out of this Temptation, and deliver him from the Evil. Amen.

J. H.

Adver-

*Advertisement.*

WHereas the Quakers and  
these Prophets agree in  
his Supposition, that what they  
peak is from the Spirit of God,  
think fit to give Notice, that  
here is a Book of mine, Entitu-  
led, *Veritas in Semente*: Or a Mo-  
diate Discourse concerning the Prin-  
ciples and Practices of the Quakers,  
wherein I have industriously  
discoursed that Point, as look-  
ing on the Tenent of Infallible  
Guidance to be the most dange-  
rous Doctrine, (and ground of  
Danger,) beyond all else they do  
maintain. Their *Light within* I  
do own as Good, for the justify-  
ing God, that no Fault shall  
lie upon him, but on a Man's  
self,

## *Advertisement.*

self, that he is not saved: But I disown it as Evil, for the justifying this Tenant, that whatsoever they speak from that Light within, must be from Christ himself, that is God. Unto this Book, in a Second Edition, comeing out, more lately, I have prefixed Two Letters which I humbly offer to the Consideration of all such as are of a Free Judgment, and Universal Charity. The Book is Thirteen Sheets, the Price Bound in Leather One Shilling and Six-pence, but in Marble Paper (as well to Read) a Shilling. Sold by Mr. Robinson, at the Golden Lion in St. Paul's Church-Yard; and by John Humphrey, at F I N I S.

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